

De Homine.

P O E M A
ALEXANDRI POPII

QUATUOR EPISTOLIS CONSCRIPTUM,
A JOHANNES SATER, A.M.
LATINE REDDITUM.

*Quoius ego ingressus Vestigia, nunc rationes
Persequor, ac doceo dictis, quo quæque creata
Fædere dant Vitæ numerosque modosque Beata.* Lucret. Hor.

— *Utilitas Justi propè Mater & Æqui.* Hor.

— *O! Siquis dederit Deus Otia nobis,
Namque erit Ille Mibi semper Deus, otia Juris
Si fuerint nostri* — Virg. Mart.

O X O N I I,
E TYPOGRAPHEO CLARENDONIANO,

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Prostant apud J. & J. RIVINGTON, M. COOPER, & W. OWEN, London.

MDCCLII.

De Mennin.

P O E M A

ALEXANDER

Quartus Hispanus



ALEXANDER

LATINE

Quintus

Septimus

Octavus

Nonus

Decimus

Undecimus

Dodecimus

OLIO

TYPOGRAPHICO

CHARACTERO

LIBRARI

MILIT

Lectori Præfatio.

IN his *Epistolis* interpretandis præcipuè Morem, qui lenior est, *Lucretij* imitatus sum, cùm in suis Litteris ait *Popius*, “procedere Illas gravi passu *Lucretiano*.” Hoc de Nullâ verius est, quàm de Primâ, & potissimùm de hâc Tertiâ; sed *Poëma* nihilominus, pro re natâ, Varium est, & videre est, maximè in Secundâ & Quartâ *Epistolâ*, *Horatium*, *Perfium*, atque etiam *Juvenalem*, quos omnes temperatè, suis in locis, Poëta concinnavit.

His addantur, quæ in Præfatione habet *Popius Epistolis* de *Homine* annexâ, “Se non potuisse singulatim magis argumentandi partes protrahere; ne Tædio nimius esset, & exilis; nec Poeticè magis, ne Perspicuitatem decorandi Studio concederet, vel Præcisione aberraret, aut distineret Ratiocinandi Vinculum. Si Quis mutuò Brevitatem, Vim, Gratiamque argumentandi singulatim magis & magis Poeticè connectat, nec ex his elegantiss Quamlibet tenuaverit, quod Suprà nos est posse efficere, libentissimè Fateor.”

Hæc quæ proferuntur de *Poëmate*, de *Interpretatione* etiam ferè sufficiant: sed cùm Plurimi sunt, nec iniqui Judices, qui omninò, ut fieri possit, *Virgilium* quærunt, necesse est de hâc re paulò fusiùs edicere. Quod in Hoc Opere est *Virgilianum*, *Virgiliano* more & numeris expressum, uti spero, inveniet Lector. Equidem Fateor si quis *Maronem* magis affecutus fuerit, Poëma splendidius, & ornatius, quod quibusdam Ingeniis magis placuerit, effici posse; sed desierit esse *Popianum*, & Inter-

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pretatio, qualiscunque hæc fit, minoris fuerit pretii, tanquam Poëma Ipsum. Quæ purè sunt *Virgiliana* occurrunt rariùs; & si Fas fit dicere, ab omni ferè absunt Paginâ, vel à partibus Poëmatis ornatissimis; Quod & Carminis ratio, & genus, atque ipsa Varietas postulabant. Utcunque enim magnâ ex parte fit *Popius*

— *Naturâ sublimis & acer.* Hor.

Vi potiùs & Sublimitate *Lucretii*, & suâ pollet, quàm *Virgilii*. Eadem dici possunt, pari ratione, de Locis Istis elegantioribus, quæ *Nitent* in *Carmine*, nam Poëta *Lucretii* suavitatem simplicem, quæ pulcherrima est, imitatur, non ambitiosè *Virgilii* Ornamenta.

Cùm sit porrò in his *Epistolis* magna Varietas, & Pars non minima in *Argumentis* versetur, Interpretationem esse Variam necesse est. In prosequendis Argumentis quanquàm Poëta non durus est, ut *Lucretius*, nec, ut *Horatius*, negligens, Stylo tamen utitur frequentè *Sermoni* propiore, & Poësis, ut ità dicam, nisi quòd multò concinnior *Horatianâ*, concludatur, vix aut ne vix differt Gravi & benè Compositæ Orationi: nam si, plurimis in locis, *

— *Quod prius ordine verbum est*

Posterius facias, præponens ultima primis. Hor.

Quanquam invenias Philosophi, sæpissimè non invenies

— *Disjecti membra Poetæ.* Hor.

Quæ sequuntur, undecunque sumpta, pro meis usurpo; “Hoc “Exercitii genus” (absit *Ærugo* dictis, cùm

A nostro procul est omnis Vefica libello) Martial.

* Epist. 1. V. 43. 69. 145. 177. 281. Epist. 2. V. 53. 81. 93. Epist. 3. V. 43. 79. 271. 303. Epist. 4. V. 30. 49. 131. 149. 192. 269. Aliisque in locis. Edit. Warburt. Anglic.

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“Quo vix forſan aliud utilius, difficultatis tamen non parùm
 “habet, & ideò,” quam Egregius Ille *Dobſonius* ampliffimè me-
 ruit, “plus laudis. Sunt enim non pauci, qui rem ſibi bene
 “proviſam judicioque diligenter expenſam verbis, nec invitis nec
 “inornatis, exponant: At verò perpaucorum eſt acutè ſenſa al-
 “terius Scriptoris rimari, & Opus difficillimum verbis conve-
 “nientibus explicare: arduum eſt, ſiquis, quæ in unâ quis lin-
 “guâ ſcripſerit, in aliâ poſſit neque quicquam detrahendo, ne-
 “que quicquam de ſuo (cui vitio plurimi interpretes nimiùm
 “indulgent) aſſuendo reddere. Siquid, Lector, feci quod pla-
 “ceat, gaudeo; & ni intelligam me operam luſiſſe,” cæteræ
Epistolæ, dummodo non impenſis meis, Hoc *Specimen* ſequen-
 tur.

Hic finem fecerim, niſi contingere potuiſſet (Bibliopolis, cau-
 ſiſque aliis, non obſtantibus) ut hæc Interpretatio paucas Exte-
 rorum aures forſan imbuat; quorum gratiâ, opus eſt adjicere
 excerpta quædam ex *M. De Tourreil*, & Interprete Gallico, qui
 maximâ cum laude Has *Epistolæ* ſolutâ Oratione accuratiſſimè
 donavit.

“Toute Paraphraſe, dit *M. de Tourreil*, déguife le texte;
 “loin de préſenter l'image qu'elle promet, elle peint moitié de
 “fantaifiſie, moitié d'après un Original, d'où ſe forme un je-ne-
 “ſçai-quoi de monſtrueux qui n'eſt ni Original, ni Copie. Ce-
 “pendant un traducteur n'eſt proprement qu'un Peintre qui
 “s'aſſujétit à copier. Or tout Copiſte qui déranger ſeulement
 “les traits, ou qui les façonne à ſa mode commet une Infidé-
 “lité. Il peche dans le principe, & va contre ſon propre plan:
 “faute de Sçavoir qu'il à tout fait, s'il atrape la reſſemblance;
 “& qu'il ne rien fait, s'il la manque. Moi donc, comme ſim-
 “ple traducteur, j'ai mon modele, & je ne puis aſſés m'y con-
 “former; que j'étende ou que j'amplifie ce qu'il ſerre ou ce
 “qu'il abrege, que je le charge d'ornemens loſqu'il ſe neglige,
 que

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“que j'en ternisse les beautés, ou que j'en couvre les défauts,
“qu'enfin le caractère de mon auteur quel qu'il soit, ne se re-
“trouve point dans les paroles que je lui prête; ce n'est plus
“lui, c'est moy que je présente. Je trompe sous le nom de
“truchement; je ne traduis point, je produis.”

C'est donc dans la fidélité & dans l'exactitude que consiste principalement l'essence de la traduction, semblable en ce point à l'histoire. L'une rapporte les pensées ainsi que l'autre rapporte les faits, & il est aussi peu permis d'en altérer les circonstances que le fonds. Les changer, c'est faire injustice à son Heros, ou à son Auteur, & encore plus à ce dernier: Car il n'est guères d'Auteurs, il n'en est peut-être point qui ne préférât d'être traduit fidèlement, comme il n'est guères de traducteurs qui ne préférassent de traduire librement, c'est à dire, en se donnant la permission d'altérer l'original. *Reflex. Prelim. p. 4.*

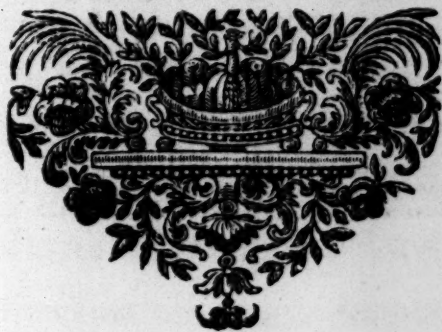
Soit que l'on traduise en prose ou en vers, la première obligation est de bien considérer quel est le génie & la caractère de son auteur, de le bien prendre, & de le représenter conforme à lui même ----- Le Stile de M. Pope, sur tout dans l'Essay sur l'homme, est extrêmement concis; jamais Poète n'a été plus avare en paroles & plus libéral en sens. La moindre paraphrase énerve sa vigueur, lâche & dissout pour ainsi dire un corps entièrement solide & ferré.

Lorsqu'un auteur se pare des fleurs de la poésie, il donne presque toujours dans un Stile un peu diffus, qui donne au traducteur l'espace de se retourner & de substituer à des ornemens, d'autres ornemens équivalens, sans qu'il trahisse le caractère de son original. Mais lorsqu'un Auteur réunit aux graces de la poésie une précision qui n'admet aucun mot qui puisse se supprimer; comme ils sont tous nécessaires, on n'en peut retrancher aucun sans tronquer la pensée, & on ne sçauroit y en ajouter
sans

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sans travestir le caractère concis du Poète : Les equivalents ne peuvent que rarement correspondre à sa précision, ils émoussent sa vigueur, ou changent son caractère ; & quelquefois tous les deux ensemble. *Reflex. Prelim. p. 12. 13.*

Je ne me suis permis ni retranchement, ni addition ---- J'ai taché d'en imiter les tours & les figures, j'ai conservé, autant que je l'ai pu, & l'espece & la force. Je crois que ce qui pourra paroître obscur dans ma traduction, le paroîtroit également au lecteur, s'il pouvoit lire l'original Anglois. Cette obscurité vient souvent d'une précision & d'une profondeur de pensées qui sont particulieres à M. Pope, & qui sont même une des plus grandes beautés de son Essay sur l'homme. Ce n'est point un Livre pour les esprits paresseux : on ne peut le lire qu'on ne se donne la peine de penser & de réfléchir. *Reflex. Prelim. p. 15. 16.*



THE HISTORY OF THE

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D E

H O M I N E.

EPISTOLA TERTIA.

HOC ERGO constat: "Qui Mundum condidit
 Author
 "Intendit FINEM, Variis sed Legibus UNUM."

Sive Valetudo demens bacchatur Abundè,
 Concinnat Fastus, vel Frontem perfricat Aurum,
 Hoc unum DOCUMENTUM ingens, præque Omnibus Unum
 Mente revolvat HOMO; memor usque, Docensve, Precansve.

Hoc Cælum, ac Terras circumspice: Ut Omnia subter,
 Omnia quæ suprà, Vinculum conjungit Amoris!
 En! Natura modis hunc Finem millibus urget
 Nexilis! Ut coëunt Primordia! Particula omnis

HERE then we rest: "The Universal Cause
 "Acts to one end, but acts by various laws."
 In all the madness of superfluous health,
 The trim of pride, the impudence of wealth,
 Let this great truth be present night and day;

But most be present, if we preach or pray.
 Look round our World; behold the chain of Love
 Combining all below and all above.
 See plastic Nature working to this end,
 The single atoms each to other tend,

A

Vicinam

Vicinam trahit, & Vicinæ tracta cohæret,
 Ficta Suis, Aliasque amplecti pulsa Figuris.
 En! Ut MATERIES, vario quæ vivida Fœtu,
 Ad Centrum, COMMUNE BONUM, se prægravat unum!
 En! Genera herbarum moriendo SÆCLA propagant,
 En! Consumpta statim revirescunt SÆCULA Rerum:
 Quæ pereunt Formæ, mutatas credite Formas,
 (Quippe Animam vitæ rapimus, morimurque vicissim)
 Materiæ Oceano nunc ortæ, more feruntur
 Bullarum, breviter fractæ Oceanoque residunt.
 Externum NIHIL est: spectat Pars singula Totum:
 MENS una Omnituens, pervadens Omnia Rerum
 Corpora cum Minimis connectit Maxima; format
 Brutam Homini, Pecudumque, Hominem succurrere, Genti:
 MUTUA MORTALES VIVUNT! Nil fingitur Usquam
 Extra Aliud privum; Vinculum protenditur Ingens,
 Atque UBI defierit, Nox abdidit atra Tenebris!
 Stulte! DEUSne Opifex Te solum numine curat,
 Gaudia, Lætitiâque tuam, Cultusque, Dapesque?

Attract, attracted to, the next in place,
 Form'd and impell'd, its neighbour to embrace.
 See Matter next, with various life endu'd,
 Press to one centre still, the gen'ral Good.
 See dying vegetables life sustain,
 See life dissolving vegetate again:
 All forms that perish other forms supply,
 (By turns we catch the vital breath, and die)
 Like bubbles on the sea of Matter born,

They rise, they break, and to that sea return.
 Nothing is foreign: Parts relate to whole;
 One all-extending, all-preserving Soul
 Connects each being, greatest with the least;
 Made Beast in aid of Man, and Man of Beast:
 All serv'd, all serving! nothing stands alone;
 The chain holds on, and where it ends, unknown.
 Has God, thou fool! work'd solely for thy good,
 Thy joy, thy pastime, thy attire, thy food?

Qui

Qui lusu Hinnuleum lauto Tibi pascit ovanter,
 Illi Rura simul summisit florea Largus.
 Ascenditne levis, Te propter, Alauda, canitque?
 Gaudia dant numeros, agitant & in Æthere pennas.
 Te propter, vocem liquidissima fundit Acanthis?
 Ore Suos raptim melico emodulatur Amores.
 Magnificè quem scandis Equus, dum spargit arenas
 Sub Domino exultat, luxuque superbit Eodem.
 Quæ fulco commissa, putas tua Semina solùm?
 Aëriæ pastu repetent sua grana Volucres.
 An tua sit gravidæ simul aurea Copia messis?
 Pars Meritum justâ pendit mercede Juvenum.
 Qui non Porcus arat, tua vel Mandata faceffit,
 Et Domini rerum vivit, fruiturque Labore.

OMNE GENUS Natura fovet Discrimine nullo;
 Villus, quo caleant Reges, calefecerat Urfum.
 Dum conclamat Homo, "Nostros, En! Omnia in Ufus!
 "En! Hominem Mihi," respondet nitidissimus Anser;

Who for thy table feeds the wanton fawn,
 For him as kindly spread the flow'ry lawn.
 Is it for thee the lark ascends and sings?
 Joy tunes his voice, joy elevates his wings:
 Is it for thee the linnet pours his throat?
 Loves of his own and raptures swell the note:
 The bounding steed you pompously bestride,
 Shares with his lord the pleasure and the pride:
 Is thine alone the seed that strews the plain?

The birds of heav'n shall vindicate their grain:
 Thine the full harvest of the golden year?
 Part pays, and justly, the deserving steer:
 The hog, that plows not, nor obeys thy call,
 Lives on the labours of this lord of all.
 Know, Nature's children all divide her care;
 The fur that warms a monarch, warm'd a bear.
 While Man exclaims, "See all things for my use!
 "See man for mine!" replies a pamper'd goose;

Nec minùs à verâ Ratione recederet, Uni
Qui reputet Totum, non Toti nascier Unum.

ESTO tamen, Parvis dominarier usque Potentes,
Ingenium fit Homo solers, Mundique Tyrannus :
Vellicat hunc Magnum Natura, regitque Tyrannum ;
Solut hic aspectat Miseros, & lene Dolori
Porrigit Auxilium. Dic, præcipitatus ab alto
Æthere Falco volans miti parcerne Palumbi,
Versicolore ictus radiantis Lumine colli ?
Muscarum stupet auratas Pica improba pennas,
Accipiterve audit Philomelam dulce canentem ?
OMNIA curat Homo : Pecudi dat pascua rura,
Alituum Generi sylvas, dat Piscibus amnes ;
His jubet Utilitas curam intendisse, Voluptas
Pluribus, at Fastus nutriri plura reposcit.
Magnificè Omne Genus Patrono pascitur Uno,
ILLIUS & gaudet Luxu, latèque beatur.
Ingeniosa Fames quam Vitam postulat, Ipsam
Servat ab esurie, servatque à fauce Ferinâ ;

And just as short of Reason he must fall,
Who thinks all made for one, not one for all.
Grant, that the pow'ful still the weak controul,
Be Man the Wit and Tyrant of the whole :
Nature that Tyrant checks ; he only knows,
And helps, another creature's wants and woes.
Say, will the falcon, stooping from above,
Smit with her varying plumage, spare the dove ?
Admires the jay the insect's gilded wings ?

Or hears the hawk when Philomela sings ?
Man cares for all : to birds he gives his woods,
To beasts his pastures, and to fish his floods ;
For some his Int'rest prompts him to provide,
For more his pleasure, yet for more his pride :
All feed on one vain Patron, and enjoy
Th' extensive blessing of his luxury.
That very life his learned hunger craves,
He saves from famine, from the savage saves ;

Imò,

Imò, Epulis Animal fibi quod Convivia damnat
 Excipiens, dum Dextra ferit, facit usque Beatum;
 Nec magis Hoc ictum videt, ingemuitve cadendo,
 Quàm Cœlo carus Vir fulguris oppetat Aurâ.
 Bestia, uti plenus vitæ Conviva, recessit;
 Tuque etiam occumbes, tua post convivia, Morti.

Non Pecudi, DEUS indulgens, Ratione vacanti,
 Venturæ Augurium præmittit inutile Mortis;
 Indidit hoc Homini; sed tali Mente, Modoque,
 Ut Lethum simul & metuat, speretque propinquum:
 Cònditur Hora latens, adeò Formido remota est,
 Mors propior venit, at nunquam propè stare videtur.
 Argumentum Ingens! Et mira POTENTIA cœli!
 Quæ dedit Hos animos Uni Ratione fruenti.

Vita fit INSTINCTU, seu fit RATIONE beata,
 Quæque Facultatem, Sorti quæ convenit, Istam
 Percipiunt, Isto properant ad Gaudia Dono,
 Inveniuntque Modos descriptis Finibus aptos.

Nay, feasts the animal he dooms his feast,
 And, 'till he ends the being, makes it blest;
 Which sees no more the stroke, or feels the pain,
 Than favour'd Man by touch ætherial slain.
 The creature had his feast of life before;
 Thou too must perish, when thy feast is o'er!
 To each unthinking being, Heav'n a friend,
 Gives not the useless knowledge of its end:
 To Man imparts it; but with such a view

As, while he dreads it, makes him hope it too:
 The hour conceal'd, and so remote the fear,
 Death still draws nearer, never seeming near.
 Great standing miracle! that Heav'n assign'd
 Its only thinking thing this turn of mind.

Whether with Reason, or with Instinct blest,
 Know, all enjoy that pow'r which suits them best;
 To bliss alike by that direction tend,
 And find the means proportion'd to their end.

Dic, quibus Instinctus vehemens, certusque fit author
 Impulsis, quid opus Papâ, sacrove Senatu?
 Ut sit cunque Potens Ratio, vel frigida Rebus
 Militiam detrectat, obitve coacta Laborem.
 Usque vocanda manet, nec semper prompta vocanti;
 Interea Instinctus præsens ope sublevat Ultrò;
 Non errare scopo certus, sed tangere Punctum,
 (Dum Metas citrà Ingenium jaculatur, & Ultrà)
 Certus Naturâ conquirere Gaudia promptâ,
 Quæ Gravis incassum Ratio molitur apisci.
 Permanet Instinctus, breviter Ratione potimur;
 Hic errare nequit, fortassis at Altera peccet.
 En! Igitur pronum Pecus incitat una Facultas,
 Quæ Duplex Homines, & Vis divisa gubernat;
 Et temerè si forte paras præponere Mentem
 Humanam Instinctæ, Deus HANC, Homo dirigit ILLAM.

QUIS monstravit agri Populis sylvæque, Venenum
 Fastidire malum, dulcesque excerpere Victus?

Say, where full Instinct is th' unnerring guide,
 What Pope or Council can they need beside?
 Reason, however able, cool at best,
 Cares not for service, or but serves when prest,
 Stays 'till we call, and then not often near;
 But honest Instinct comes a volunteer;
 Sure never to o'er-shoot, but just to hit,
 While still too wide or short is human Wit;
 Sure by quick Nature happiness to gain,

Which heavier Reason labours at in vain.
 This too serves always, Reason never long;
 One must go right, the other may go wrong.
 See then the acting and comparing pow'rs
 One in their nature, which are two in ours,
 And Reason raise o'er Instinct as you can,
 In this 'tis God directs, in that 'tis Man.
 Who taught the nations of the field and wood
 To shun their poison, and to choose their food?

Præmonitis, Amni refluo, aut obsistere Nimbis,
 Ædificare suprà Fluctus, cameræque Lacunar
 Excultosque Arcus sub Arenâ fingere? Textum
 Certa Parallelum, velut IPSE DEMOIVRIUS, Unde
 Haud ope vel Normæ vel Amussis Aranea ponit?
 IPSE COLUMBUS uti, volet unde Ciconia terras
 Explorare novas, & non sua Sydera cœli?
 Quis COETUM statuitque DIEM, densæque Phalangis
 Pangit iter, liquidumque volans it in Æthera Ductor.

Ritè DEUS dicat Omnigenûm Sua gaudia Sorti,
 Et certo PROPRIOS metitur limite FINES:
 Sed cùm condiderit SUMMAM, quò Summa juvetur,
 MUTUA quæ CUPIMUS dant Mutua Gaudia vitæ:
 Sic primis ORDO æternus processit ab Ævis,
 Et Pecudi pecudes, Hominique annexit homullos.
 Quicquid habet vegetæ Vitæ vividus Æther,
 Perve Auras spirare dedit, mittitve sub Altum,
 Aut supèr infundit Terras; alit Unica Flammam
 Vitalem Natura, repletaque Semina Rerum

Prescient, the tides or tempests to withstand,
 Build on the wave, or arch beneath the sand?
 Who made the spider parallels design,
 Sure as *De-moivre*, without rule or line?
 Who bid the stork, *Columbus*-like explore
 Heav'ns not his own, and worlds unknown before?
 Who calls the council, states the certain day,
 Who forms the phalanx, and who points the way?
 God, in the nature of each being, founds

Its proper bliss, and sets its proper bounds:
 But as he fram'd a Whole, the Whole to bless,
 On mutual Wants built mutual Happiness:
 So from the first eternal ORDER ran,
 And creature link'd to creature, man to man.
 Whate'er of life all-quick'ning æther keeps,
 Or breathes thro' air, or shoots beneath the deeps,
 Or pours profuse on earth; one nature seeds
 The vital flame, and swells the genial seeds.

Fœcundat.

Fœcundat. Non solus Homo, sed & Omnia latos
 Quæ peragrant Saltus, Quicquid fecat Æthera pennis,
 Aut subvolvitur Aquis Fluvialibus, Omne quod Usquam est
 Sese semper amat, sed Se non diligit Unum,
 Sexus Uterque cupit pariter, Duo donec in Unum
 Miscentur: nec ab ita labefacto Ardore Voluptas,
 Mutuò amant Sese, vice ternâ, in Prole tenellâ.
 Sic Pecudum Genus, & Volucres, commune sequuntur
 Officium, Matresque fovant, Patresque tuerentur;
 Missâ progenie Terras lustrare, vel Auras,
 Labitur Instinctus, Cura isthuc definit omnis;
 Solvitur Illa catena, Novos sibi quærit Uterque
 Amplexus, venit Alter amor, venit Altera proles.
 Poscit inops Curam diuturnam Humana Propago,
 Arctius Ista manens devincit cura Catenam:
 Constringit nexus RATIO, MENS SENSU REFLECTENS,
 Et simul Utilitas, simul extenduntur Amores:
 Eligimus fidi, torret bene Mutuus ardor,
 MOTIBUS EX ANIMI pulchrâ vice Singula Virtus

Not Man alone, but all that roam the wood,
 Or wing the sky, or roll along the flood,
 Each loves itself, but not itself alone,
 Each sex desires alike, 'till two are one.
 Nor ends the pleasure with the fierce embrace;
 *They love themselves, a third time, in their race.
 Thus beast and bird their common charge attend,
 The mothers nurse it, and the Sires defend;
 The young dismiss'd, to wander earth or air,

There stops the Instinct, and there ends the care;
 The link dissolves, each seeks a fresh embrace,
 Another love succeeds, another race.
 A longer care Man's helpless kind demands;
 That longer care contracts more lasting bands:
 Reflection, Reason, still the ties improve,
 At once extend the int'rest, and the love;
 With choice we fix, with sympathy we burn;
 Each Virtue in each Passion takes its turn;

Corda

Corda regit ; Res usque novæ, quas flagitat Ufus,
 Proveniunt, & Opes aliæ, Moresque valescunt,
 Unde AMOR inferitur caris & GRATIA factis.
 Altera dum Proles, Proli succedat, amorem
 Huic Natura parat, vetus Illi fecerat Ufus :
 Postremam vix plena Virum firmaverit Ætas,
 Quin Inopem videt à quo Vitæ venit Origo :
 Mens recta exoritur rursùm prorsùmve tuenti
 Seu retrò, Pueri ; Senis aut prospexerit ævum ;
 Dum Spes conspirat, Pectus Memor, atque Voluptas,
 Panditur Utilitas, servataque SÆCULA durant.

Nec Tu iere STATU NATURÆ errâsse vagantes ;
 Naturæ DEUS IPSE Statu Sua Regna tenebat :
 Hâc Oriente, Suique AMOR, & SOCIABILIS unâ
 Natus erat ; Vinculum Rerumque Virique, COIRE.
 Non Ibì FASTUS erat ; non ARS Fastum extulit Istum ;
 Cum Pecubus comes ibat Homo, simul Incola Sylvæ,
 Mensâ simul Lectusque pares ; non Cædis Amictu
 Indutus, Cædisve Cibo vivebat. Eodem

And still new needs, new helps, new habits rise,
 That graft benevolence on charities.
 Still as one brood, and as another rose,
 These nat'ral love maintain'd, habitual those :
 The last, scarce ripen'd into perfect Man,
 Saw helpless him from whom their life began :
 Mem'ry and fore-cast just returns engage,
 That pointed back to youth, this on to age ;
 While pleasure, gratitude, and hope, combin'd,

Still spread the int'rest, and preserv'd the kind.
 Nor think, in NATURE'S STATE they blindly trod ;
 The state of Nature was the reign of God :
 Self-love and Social at her birth began,
 Union the bond of all things, and of Man.
 Pride then was not ; nor Arts, that Pride to aid ;
 Man walk'd with beast, joint tenant of the shade ;
 The same his table, and the same his bed ;
 No murder cloth'd him, and no murder fed.

In Templo, Sylva resonâ, Genus omne Animantium
 Numen adorabant mistis concentibus Æquum:
 Non sparsum Tabo Fanum, non splenduit Auro;
 Munere corruptus nullo, purusque Sacerdos
 Sanguinis, ingenuas stetit inculpatus ad Aras:
 OMNITUENTIS erat tum Cœli Gloria Mundo
 Prospicere, atque Viri Excellentia priva Potentis
 Res genitas regere Imperio, sed parcere Rebus.
 Ah! Homini quàm Dispar Homo venientibus Annis!
 Latè Dextra ferit, quos Dens depascitur Artus;
 Hostis Naturæ Vir circumquâque Gementem
 Exaudit Mundum, Genus enecat omne, Suumque
 Prodit. Sed Luxum sequitur Vis debita Morbi,
 Ultricesque suas febres Mors Singula gignit;
 Hauſto emerſerunt Furiales sanguine MOTUS,
 Atque Homines Homini magis immiſcere Ferinos.

En! Ut Naturâ quàm lentè exſurgit ad Artem!

• Tunc RATIO urgebat preſſo Veſtigia grefſu

In the ſame temple, the reſounding wood,
 All vocal beings hymn'd their equal God:
 The ſhrine with gore unſtain'd, with gold undreſt,
 Unbrib'd, unbloody, ſtood the blameleſs prieſt:
 Heav'n's attribute was Universal Care,
 And Man's prerogative to rule, but ſpare.
 Ah! how unlike the man of times to come!
 Of half that live the butcher and the tomb;

Who, ſoe to Nature, hears the gen'ral groan,
 Murders their ſpecies, and betrays his own.
 But juſt diſeaſe to luxury ſucceeds,
 And ev'ry death it's own avenger breeds;
 The Fury-paſſions from that blood began,
 And turn'd on Man a fiercer ſavage, Man.
 See him from Nature riſing ſlow to Art!
 To copy Inſtinct then was Reaſon's part;

INSTINCTUS; ita tunc Homini NATURA locuta est —

“Vade! Docende Feris, elementa exquirito passim;

“Ex Avibus quos, disce, cibos Dumeta ministrant;

“Ex Pecubus discas Agri medicamina scitus;

“Disce tuas Apibus condendi callidus Artes;

“Findere Talpa Solum doceat, contexere Vermis;

“NAUTILUS exiguus monstret dare Lintea, Remos

“Pandere tenuiculos, & Flabra ferentia Venti

“Exceptare levis. Simul hic SOCIABILIS omnes

“Invenias VITÆ Formas, Hinc seraque Gentem

“Instruat Humanam RATIO: subeuntia terras

“Regna vide, Populosque; vide sublimius Urbes;

“Motanti tremulæ pendentes Arbore Sylvæ.

“Disce, quod Ingenium, Mores, Studiumque Popellos

“Quosque tenent; Qualis Formicis Publica Res sit,

“Regnum Apibus; quæ cuncta Illæ quæsitæ recondunt

“In Medium, stabili que fruentes Ordine rerum

“Certarum, sine REGE Statum novæ Perennem;

Thus then to Man the voice of Nature spake ---

“Go, from the Creatures thy instructions take:

“Learn from the birds what food the thickets

“yield;

“Learn from the beasts the physic of the field;

“Thy arts of building from the bee receive;

“Learn of the mole to plow, the worm to

“weave;

“Learn of the little Nautilus to sail,

“Spread the thin oar, and catch the driving gale.

“Here too all forms of social union find,

“And hence let Reason, late, instruct mankind:

“Here subterranean works and cities see;

“There towns aerial on the waving tree.

“Learn each small People's genius, policies,

“The Ant's republic, and the realm of Bees;

“How those in common all their wealth bestow,

“And Anarchy without confusion know;

"Hæ, quanquàm Magnus Rex imperet, usque Penates
 "Secretos tenuère Suos, & Propria servant.
 "Res, advorte, ratas Jura inviolata propagant,
 "Quæ cùm Naturâ sapiunt, & Numine constant
 "Fatorum. Legum tenues Magis Irrita telas
 "Deducet Ratio, inqueplicabit Cassibus Ipsam
 "JUSTITIAM, Rigidumque nimis Jus fiet Iniquum;
 "In Meritos Lex arcta, parùm munita Malignos.
 "Vade tamen! Talique Imperio rege Cætera Mundi,
 "Sic parere sibi Sapientior Omnia cogat,
 "Perque Istas, merus INSTINCTUS quas præbeat, Artes
 "Este coronati REGES, DIVIQUE vocati."

Dixit MAGNA PARENS; Dictis HOMO paruit; Urbes
 Conduntur, VITÆ coit SOCIABILIS Ordo:
 Hic stabat RES arcta; Modis propè creverat æquis
 RES alia, & sese conjunxit Amore, Metuve.
 Punico Fœtu magis Hæc Virgulta rubebant,
 Puriùs aut Illis trepidabant flumina Rivis?

"And these for ever, tho' a Monarch reign,
 "Their sep'rate cells and properties maintain.
 "Mark what unvary'd laws preserve each state,
 "Laws wise as Nature, and as fix'd as Fate.
 "In vain thy Reason finer webs shall draw,
 "Entangle Justice in her net of Law,
 "And right, too rigid, harden into wrong;
 "Still for the strong too weak, the weak too strong.
 "Yet go! and thus o'er all the creatures sway,

"Thus let the wiser make the rest obey,
 "And for those Arts mere Instinct could afford,
 "Be crown'd as Monarchs, or as Gods ador'd."
 Great Nature spoke; observant Men obey'd;
 Cities were built, Societies were made:
 Here rose one little state; another near
 Grew by like means, and join'd, thro' love or fear,
 Did here the trees with ruddier burdens bend,
 And there the streams in purer rills descend?

Quicquid diriperet BELLUM, COMMERCIA donent,

Et rediit Sociis animis qui venerat HOSTIS.

Consuetudo Viros, Amor & conduxerat arcè,

Libertas quibus esset Amor, NATURAQUE LEGES.

Sic RES constructæ; non noto Nomine REGIS,

Dum Sceptrum Utilitas Communis detulit Uni.

SOLA fuit VIRTUS, (vel in Artibus ampla vel Armis,

Aut Vitæ Bona diffundens, vel Damna repellens)

Cui Morem Soboles Patrem venerata gerebat,

Quæ simul & REGEM fecit Populique PARENTEM.

Olim, Naturæ Diademate quisque sedebat

Velatus PATRIARCHA, Sacerdos, Rex, Pater IDEM

Crescentis Populi; ex Alio quasi Numine Rerum

Singula curanti, Gens tota pendit ab Illo,

LEX erat His, Oculus; fuditque ORACULA, Lingua.

Ille Cibus fulcis mirantibus extulit Almum,

Præcepit dare jura Igni, compescere Flumen,

Oceani Portenta profundi ducere in Auras,

Aëriamque Aquilam Cœlo revocare volantem.

What War could ravish, Commerce could bestow,
And he return'd a friend, who came a foe.

Converse and Love mankind might strongly draw,
When Love was Liberty, and Nature Law. [known,
Thus States were form'd; the name of King un-
'Till common int'rest plac'd the sway in one.

'Twas VIRTUE ONLY (or in arts or arms,
Diffusing blessings, or averting harms)
The same which in a Sire the Sons obey'd,

A Prince the Father of a People made.

'Till then, by Nature crown'd each Patriarch sate,
King, priest, and parent of his growing state;
On him their second Providence they hung,
Their law his eye, their oracle his tongue.

He from the wond'ring furrow call'd the food,
Taught to command the fire, controul the flood,
Draw forth the monsters of th' abyss profound,
Or fetch th' aerial eagle to the ground.

Donec

Donec Deficiente, Ægro, Pereunte, per Annos
 Quem coluere Deum, Mortalem ritè gemebant:
 Deinde recordantes amissos ordine Patres,
 Unum explorabant Magnum, Primumque PARENTEM,
 Hunc Primum coluere, DEUM. Vel FAMA liqueret
 TRADITA, Principium duxisse Hæc OMNIA RERUM,
 Illæsamque Fidem demitteret inde per Ævum;
 Res Genita, & GENITOR distinctâ Luce patebant,
 Et simplex Ratio tantùm quæfiverat UNUM:
 INGENIUM priùs obliquum quàm induxerat Umbris
 Lampada perspicuam, TOTUM Vir, ut Ipse CREATOR,
 Prævidit benè confieri; Jucunda Voluptas
 Præmonstrabat iter Virtutem accedere Veram,
 Fassus & Ille PATREM, quo fassus Tempore NUMEN.
 Sola FIDES devinctus AMOR Regique Deoque;
 Nam Natura nihil DIVINI JURIS in Illo
 Novit, ab Hôc nihil extimuit; Numenque Supremum
 Supremâ voluit non à BONITATE remotum.

'Till drooping, sick'ning, dying, they began
 Whom they rever'd as God to mourn as Man:
 Then looking up from fire to fire, explor'd
 One great first father, and that first ador'd.
 Or plain tradition that this All begun,
 Convey'd unbroken faith from fire to son,
 The worker from the work distinct was known,
 And simple Reason never sought but one:

E'er Wit oblique had broke that steady light,
 Man, like his Maker, saw that all was right,
 To Virtue, in the paths of Pleasure, trod,
 And own'd a Father when he own'd a God.
 Love all the faith, and all th' allegiance then;
 For Nature knew no right divine in Men,
 No ill could fear in God; and understood
 A sov'reign being but a sov'reign good.

Vera Fides, Ars Vera simul super URBE, coibant;
HÆC Hominis fuit Unus Amor, fuit ALTERA Cœli.

Quis primò Servorum Animos, & fracta docebat
Regna, Fidem Enormem, Multos formarier UNI?
Unde Hæc Naturæ Lex adversata superbit,
Vertere quæ possit Mundum, Rerumque Supremam
Oppugnat CAUSAM? Incessit Victoria primò
Viribus acta malis, tulit & victoria Legem;
Deinde Superstitio jussit trepidare Tyrannum,
Atque simul regnavit, & inde Tyrannida juvit,
Victoresque Deos, Servosque vocavit Homullos:
Fulguris, Hæc, inter Flammas, Tonitrûsque Fragores,
Cum Montes tremuère, Solumque immugiit Imum,
Hæc, Humiles jussit provolvi, orare Superbos
Secretum Numen, longèque potentius Iplis.
Hæc, ruptâ Terrâ, percissoque Æthere, vidit
Descendisse Deos, Furiarum assurgere Vultus;
His Loca Dira, Aliis Sedes præscripsit Amœnas;
Formido MANES, SUPEROS Spes ægra creavit:

True faith, true policy, united ran,
That was but love of God, and this of Man.

Who first taught souls enslav'd, and realms undone,
Th' enormous faith of many made for one;
That proud exception to all Nature's laws,
T' invert the world, and counter-work its Cause?
Force first made Conquest, and that conquest, Law;
'Till Superstition taught the tyrant awe,
Then shar'd the Tyranny, then lent it aid,
And Gods of Conqu'rors, Slaves of Subjects made:

She, 'midst the light'ning's blaze, & thunder's sound,
When rock'd the mountains, and when groan'd the
ground,

She taught the weak to bend, the proud to pray,
To Pow'r unseen, and mightier far than they:
She, from the rending earth and bursting skies,
Saw Gods descend, and fiends infernal rise:
Here fix'd the dreadful, there the blest abodes;
Fear made her Devils, and weak Hope her Gods;

Numina

Numina COELICOLÛM levia, iracunda Malorum,
 (Queis Titulos dederat Vindicta, Libido, Furorque)
 Qualia conciperent Timidorum Corda, Tyrannis
 Assimilata feris, quæ credant ESSE Tyranni.
 Tunc Rabies non duxit Amor, Sedesque SIMULTAS
 Fecit Tartareas, Superasque SUPERBIA fecit.
 Jam non Æthereas coluerunt ampliùs Arces;
 Marmore durârunt Aræ, sanieque tepebant:
 Jam primò lambit spirantia Viscera Flamen;
 Dein tetrum IDOLON Humano Sanguine sparsit;
 Ipso concussit Cœlorum Fulmine Terras,
 Injecitque Deum, quasi Machina fertur, in Hostem.

Sic AMOR Ille SUÛ rapitur, per FASQUE NEFASQUE,
 Imperet ut latè, Ambitione, Lubidine, Lucro:
 OMNIBUS Ille IDEM, pariter fit Causa regendi
 Imperio cohibente Viros, & Legibus arctis.
 Nam, Quicquid velit UNUS, & ALTER si velit æquè,
 Cùm Plures obstant, quid proderit Una Voluntas?

Gods partial, changeful, passionate, unjust,
 Whose attributes were Rage, Revenge, or Lust;
 Such as the souls of cowards might conceive,
 And form'd like tyrants, tyrants would believe.
 Zeal then, not charity, became the guide,
 And hell was built on spite, and heav'n on pride.
 Then sacred seem'd th' etherial vault no more;
 Altars grew marble then, and reek'd with gore:
 Then first the Flamen tasted living food;

Next his grim idol smear'd with human blood;
 With Heav'n's own thunders shook the world be-
 And play'd the God an engine on his foe. [low,
 So drives Self-love, thro' just and thro' unjust,
 To one Man's pow'r, ambition, lucre, lust:
 The same Self-love, in all, becomes the cause
 Of what restrains him, Government and Laws.
 For, what one likes if others like as well,
 What serves one will, when many wills rebel?

Quî Proprium, jacēat Somno vigiletne, tenebit,
 Quod Sibi Debilior furetur, Fortior aufert?
 Hinc Libertatem CUSTODIA comprimit: Omnes
 Tutari coēunt quod Singulus optat apisci.
 Sic in Virtutem pulsi TUTAMINIS ERGŌ,
 Justitiam & Reges, Benefactaque Mitia nōrunt:
 Calle SUÛ deflexit AMOR quonam institit Olim,
 Et reperit Propriam Rerum Utilitate Salutem.

Tunc, Frons aut Studio, aut incoctum Pectus Honesto,
 Numen ritè sequens, Homine potentèr Amicus
 Vel Vates, Patriæve Pater, surrexit, ut Olim
 Quam dederat NATURA Fidem, Moresque reducat
 Ingenuos: longis renovavit Lampada Sæclis
 Sospitam, Nova non adjecit Lumina; clarâ
 Luce DEI Formam si non, expresserit Umbram:
 Edocuit Populo, qui Regi convenit, Usus
 Imperii, edocuit nec laxos solvere Nervos,
 Nec tenues torquere nimis, sic Quosque refinxit
 Aptando summos imis, ut & UNIUS ictu

How shall he keep, what, sleeping or awake,
 A weaker may surprize, a stronger take?
 His safety must his liberty restrain:
 All join to guard what each desires to gain.
 Forc'd into virtue thus by Self-defence,
 Ev'n Kings learn'd justice and benevolence:
 Self-love forsook the path it first pursu'd,
 And found the private in the publick good.
 'Twas then, the studious head or gen'rous mind,

Follow'r of God or friend of human kind,
 Poet or Patriot, rose but to restore
 The Faith and Moral, Nature gave before;
 Re-lum'd her ancient light, not kindled new;
 If not God's image, yet his shadow drew:
 Taught Pow'r's due use to People and to Kings,
 Taught nor to slack, nor strain its tender strings,
 The less or greater, set so justly true,
 That touching one must strike the other too;

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 The leſs or greater, ſet ſo juſtly true,
 That touching one muſt ſtrike the other too;

ALTERA Chorda tremat ; dum Rerum Diffonâ pangit
 Sponte Mele UTILITAS benè mixti Dædala Regni.
 Talis Magna sonat MUNDI CONCORDIA, nascens
 Ordine, Connexu, Concentu suaviter Omni !
 Parva Ubi cùm Magnis, Validisque Infirma creantur,
 Ut profint Aliis, at non patiantur ; ut addant
 Vim Rebus, non ut faciant ; magis Omnia pollent
 Utiliora ; beant quo More MODOQUE, beantur ;
 Atque ità conducunt in Punctum fortiter Unum,
 Et CENTRUM cogunt ad idem Pecudesque Viroſque
 Cum SUPERIS, Servum, Dominum jungentia REGI.

De Variis Regni Formis rixentur Inepti ;
 Quæ meliùs geritur, Quæcunque fit, Optima Forma est.
 De FIDEI Zelota Modis sine Numine pugnet ;
 VIR nequit eſſe Fide, Qui Rectè vivit, Iniquâ :
 Quæ CREDANT SPERENTVE Viri Sibi Quæque repugnent,
 Spectat AMOR Genus Humanum RES MAXIMA Totum :
 Huic FINI Quicquid Magno, discordet & UNI,

'Till jarring int'reſts of themſelves create
 Th' according muſic of a well-mix'd State.
 Such is the World's great harmony, that ſprings
 From Order, Union, full Conſent of things !
 Where ſmall and great, where weak and mighty
 made
 To ſerve, not ſuffer, ſtrengthen, not invade ;
 More pow'rful each as needful to the reſt,
 And in proportion as it bleſſes, bleſt ;

Draw to one point, and to one centre bring
 Beaſt, Man, or Angel, Servant, Lord, or King.
 For Forms of Government let fools conteſt ;
 Whate'er is beſt adminiſter'd is beſt :
 For Modes of Faith let graceleſs zealots fight ;
 His can't be wrong whoſe life is in the right :
 In Faith and Hope the world will diſagree,
 But all Mankind's concern is Charity ;

Pro certo Falsum est; venit & de Numine, Quicquid
Aut HOMINES beat, aut emendans Moribus ornat.

VIR suffultus, uti Vitis Generosa, vigescit;
Quos dedit Amplexus, nexu Sibi Gaudia reddunt.
Ut lapsi Proprio volvuntur in Axe Planetæ,
Et circa Solem simul explent Orbibus Annum;
Par Animum, Duplex & Consentaneus, urget
Impulsus, SEQUE Alter, & Alter ad OMNIA spectat.

Sic Natura, DEUS nexis per Mutua Rebus
Dixit, AMORQUE SUÛ fiet, & SOCIABILIS IDEM.

All must be false that thwart this One great End,
And all of God, that bless Mankind or mend.

Man, like the gen'rous vine, supported lives;
The strength he gains is from th' embrace he gives.
On their own Axis as the Planets run,

Yet make at once their circle round the Sun:
So two consistent motions act the Soul;

And one regards Itself, and one the Whole.

Thus God and Nature link'd the gen'ral frame,
And bade Self-love and Social be the same.



Dixit Amorque sui hoc & sociabilis idem.
 Sic Natura, Deus natus per manus Rebus
 Impulsus, Stipue Alas, & Alas ad Omnia spargit.
 Per Animam, Duplex & Conscientiam, uiget
 Et cunctis Solam simul ex Alis Annam;
 Et hanc Proprio voluit, & Planctus
 Quos habet, Anpax, nam Sibi Gaudia reddunt.
 Vix huius, ut Vixi Gaudia, videret;
 Aut huius, & cunctis, huius, huius, huius.
 In cunctis huius, & cunctis, huius, huius.



All that is said is true, the first part
 And all of God, the first part of the soul;
 And the first part of the soul, the first part
 And the first part of the soul, the first part
 And the first part of the soul, the first part
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